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Innocence in eminent Luſtre, and Malevolence confounded.

A THANKSGIVING SERMON,

Preached on February the 11th, 1781,

ON THE

HAPPY and HONOURABLE DELIVERANCE

OF

Lord GEORGE GORDON,

PRESIDENT

OF

The PROTESTANT ASSOCIATION.

By W. AUGUSTUS CLARKE,
Miniſter of the Goſpel.

"False witneſſes did riſe up: they laid to my charge "things that I knew not." Pſal. xxxv. ver. 11.

"They alſo that ſeek after my life, lay ſnares for "me." Pſal. xxxviii. ver. 12.

'Tis plain the illuſtrious Youth is free
From all thoſe ills, that ſpite or calumny
Conjoin'd wou'd blaſt him with.

Publiſhed at the Requeſt of a numerous Auditory.

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BRITISH MUSEUM

To the RIGHT HONOURABLE

Lord GEORGE GORDON,

PRESIDENT:

To the Worthy COMMITTEE,

AND RESPECTABLE

PROTESTANT ASSOCIATION,

THE FOLLOWING

S E R M O N

Is moſt reſpectfully inſcribed,

By their

Moſt humble,

And moſt obedient ſervant,

W. A. CLARKE.

BRITISH MUSEUM

A THANKSGIVING SERMON, &c.

The 50th PSALM, and 15th Verſe.

"*Call upon me in the day of trouble, and*
"*I will deliver thee, and thou ſhalt*
"*glorify me.*"

THE invaluable book of Pſalms may, with the greateſt propriety, be conſidered as a compendium of experimental knowledge. In this glorious and bleſſed book, we have ſweet ſpecimens of true experience, which have, under the influence of the ſpirit of GOD, proved of a ſalutary nature to many of

his travelling Pilgrims from one generation to another. And even thoſe who are truly the ſubjects of diſcriminating favour, and have experienced the life and power of vital godlineſs in their ſouls, cannot but admire and rejoice in finding that, as face anſwers face in a glaſs, ſo doth the experience of one child of GOD anſwer the experience of another.—Experience hath been one and the ſame thing in all ages; and though GOD hath made uſe of different means and inſtruments, in order to bring his choſen people to an acquaintance with themſelves, and alſo to an acquaintance with his love, and grace, yet the ſubſtance, as already obſerved, of precious ſoul experience, hath been one and the ſame thing, in all the dear people of GOD, in every age; therefore the called of GOD in CHRIST JESUS, who have experienced the ſweet manifeſtations of his love, and the aboundings of his grace, in ſupporting and animating their ſouls, while paſſing through this vale of tears, can rejoice, from

from a ſatisfactory perception of intereſt, in ſcriptural authenticity.

This pſalm, we are given to underſtand, was pen'd by *Aſaph*, an holy man of GOD, a ſeer and prophet in Iſrael; one who compoſed pſalms for the ſervice of the houſe of GOD, under the ſweet influence of the holy and bleſſed ſpirit. The deſign of this pſalm evidently appears, if we conſider the preceding part, *viz.* to unite or cement the people of GOD together. But, leaving the ſynopſis, or general view of the pſalm, I ſhall endeavour to attend to the words we firſt read, which, according to my view, are very emphatical, and truly comprehenſive.

In this portion we have a gracious invitation, "Call upon me." The people intereſted in the invitation, and the two glorious promiſes, are deſcribed as a people who know a day or times of trouble. We alſo find that theſe promiſes, which are of a ſovereign nature, have the pleaſureable "will" of a covenant GOD prefixed to them. The

LORD

LORD ſays, " I will deliver," and that his people ſhall glorify him. I ſhall therefore endeavour, through the aſſiſtance of the ſpirit of GOD, Firſt, to conſider the ſubjects that are intereſted in the precious invitation; they are ſuch that do know, or ſhall know, what it is to be in trouble and diſtreſs. Secondly, ſhall conſider the invaluable priviledge of a throne of grace, to go unto in a day or times of trouble and adverſity, whether of a ſoul, providential, or national nature. Thirdly, I ſhall then endeavour to conſider the verity and the ſalutary nature of theſe ſoul tranſporting promiſes, the LORD ſaying that he will deliver, and his declaring that his people ſhall glorify him. Fourthly, ſhall conſider the reſult, effects, and conſequences, of ſpiritual and providential ſalvations and deliverances. " Thou ſhalt glorify me." Under this head of doctrine, I ſhall endeavour to enumerate, by a climax, ſome providences of a mournful and of a joyful nature, which have taken place from one generation to another in the church of GOD; and

various

various renowned and illuſtrious characters, who, under divine influence, have diſtinguiſhed themſelves with pious zeal in the glorious cauſe of GOD and precious truth. I ſhall then attempt to draw a few inferences from what may be advanced, and cloſe the ſubject. Firſt, we are to conſider the troubled ones, and their day or times of trouble. I apprehend here, that ſoul trouble is principally alluded to; yet that doth by no means exclude the troubles which GOD's people are born and predeſtinated to in in a providential way. The offſpring of Adam, while in a ſtate of nature, do not know any thing of ſoul ſickneſs or trouble. It's an obſervation made by one under divine influence, that the wicked know no changes; not that we are to underſtand that they have no changes in a literal ſenſe, for it is certain they paſs through various viciſſitudes in a providential way, the ſame as the redeemed children. But here lies the myſtery—the wicked know no ſanctified changes; but all the diſpenſations of Providence which the godly are brought

brought into, are of a ſanctified nature, and conſequently terminate in real good to their ſouls. Perſuaded I am, that there is not a wave of trouble but what hath the label of love, mercy, and goodneſs, written upon it. Hence the recipient of grace, that views all providences and trials flowing in this line, will find ſweet peace in his mind, in the midſt of the boiſterous winds of complicated tribulations. The ſoul that is wrought upon by the ſovereign operations of the ſpirit and grace of GOD, feels that which fleſh and blood can never reveal. Knowledge in literature or ſcience may open and expand the mind, cauſing it to be more capacious reſpecting time things, but can never bring one ſinner to feel the plague of his own heart, or abſolute neceſſity of being born of GOD, and waſhed from his uncleanneſs in the fountain of a Saviour's blood, and juſtified through his immaculate righteouſneſs. Now to know ſoul trouble, is the very firſt evidence of ſpiritual life; it is the firſt round on the goſpel, or experimental ladder. *Job* relates

lates how it is with the troubled ſoul: he conſiders the troubled ſoul to be a wounded ſoul, therefore, ſaith he, the ſoul of the wounded cryeth out. We alſo find the ſublime *Iſaiah* ſetting forth ſoul ſickneſſes:—*the whole head is ſick, and the whole heart faint. From the ſole of the foot, even unto the head, there is no ſoundneſs in it: but wounds and bruiſes, and putrifying ſores.** The ſituation of the ſoul of the wounded, under a ſenſe of its ſins and iniquities, is compared to an awful great breach, like the ſea; therefore, ſaith *Jeremiah* in his lamentations, *Who can heal thee?* We alſo find the great Apoſtle of the Gentiles, in ſetting forth the feelings of his ſoul, gives us to underſtand how it was with him while in a ſtate of nature, when a ſtrict Phariſee; and how it was with him when the LORD JESUS CHRIST ſmote him to the heart, and brought him to a ſenſe of his wretchedneſs and ruin. Says he, *I was alive without the law once*;

* This portion of ſcripture was a juſt deſcription of Iſrael in a political ſenſe.

but

but when the commandment came, ſin revived, and I died. And the commandment which was ordained to life, I found to be unto death. Hence we find, that he was ſlain in his own ſpirit, and found the ſentence of death in his conſcience, which conſtrained him to cry for mercy and ſalvation. But I muſt not continue long upon this point; yet, Sirs, I am under the neceſſity to aver, that except every individual of us, in the preſence of GOD, are brought to feel a day of trouble, *(viz.)* godly ſorrow in our ſouls on account of ſin, there is no poſſibility of our ever entering into the promiſed reſt of eternal glory. Let me intreat you ſolemnly to conſider what the word of GOD exhibits to our view: MAN's ruin, wretchedneſs, and inability, his darkneſs and blindneſs; alſo SALVATION through the free flowings of the blood of the Lamb of GOD, who died on calvary, to make reconciliation for iniquity, and to bring in an EVERLASTING RIGHTEOUSNESS! Now you in the preſence of GOD; do you find that you are humbled under a ſight and ſenſe of your iniquities?

iniquities? Do you find that ſin and you are at variance? Is it a day of trouble? Or have you experienced a day of ſoul trouble in time paſt? If ſo, you are witneſſes of the verity of this bleſſed portion. You can ſay you did call upon the LORD in a day of trouble. I would further obſerve, that the people of GOD are born to know days or times of trouble, not only when firſt awakened by the holy ſpirit, but all the days of their pilgrimage. Our adoreable Redeemer has given us to underſtand, that in the world we ſhall have tribulation; and *Paul* tells us, that it is through much tribulation we muſt enter into the kingdom of GOD. I might here enumerate the various troubles which the dear Saints of GOD undergo in this low-land ſtate. Trouble on account of bodily and family afflictions: trouble ariſing from difficulties and trials in Providence, alſo from their moſt near connections and brethren: but the trial of their faith ſhall be found much more precious than of gold that periſheth; yea, they ſhall ſee that all the trying

diſpenſations of Providence are even now working, and ſhall work, under the hand and wiſdom of GOD, to bring them nearer to the promiſed reſt.

Under this head of Doctrine, we may conſider ſome of thoſe days of trouble, and trying providences which the church of GOD, and ſome of her eminent and illuſtrious ſons, have experienced under different diſpenſations, and yet all, under the ſovereign power of JEHOVAH, eventually has been for good. This truth, methinks, muſt be obvious to every individual, who impartially conſiders the narrative of the people of GOD in Egypt; and how GOD raiſed up, and ſent his ſervant *Moſes*, to be an inſtrument in his hand, of their deliverance. The eye of GOD is ever upon his children as his portion and jewels; therefore we find GOD telling MOSES, *I have ſurely ſeen the affliction of my people, which are in Egypt, and have heard their cry, by reaſon of their task-maſters: for I know their ſorrows, and am come down to deliver them out of the hand of the Egyptians.* If we take a ſurvey of the life of *Moſes*, how amiable

ble does it appear! his pious zeal for the glorious cauſe of GOD and truth: his bowels of compaſſion to his brethren were ſo great, that he even deſpiſed the grandure of the Egyptian Court, *chooſing rather to ſuffer affliction with the people of GOD, than to enjoy the pleaſures of ſin for a ſeaſon.* Yet this man of GOD was not exempt from enemies, nor a day or times of trouble. Hence, as the children of *Iſrael* cryed unto GOD in their days of trouble, ſo did *Moſes*, like a true watchman and ſervant of GOD, having with ſympathy made his brethrens afflictions and troubles his own, and GOD wonderfully appeared for him and them by mighty SALVATIONS! bringing abundant good to his ſervant, and people, and glory to his great NAME. Again, if we conſider the ſituation of the children of *Iſrael* in the reign of King *Ahaſuerus*, when wicked *Haman* was prime miniſter of ſtate, and favourite at the court of *Shuſhan*, ungodly *Haman* had conſpired the deſtruction of the people of GOD, had obtained letters manual, ſealed with the King's ring, *and the let-*

ters were ſent by poſts into all the King's provinces, to deſtroy, to kill, and to cauſe to periſh, all Jews, both young and old, little children, and women, in one day. When *Mordecai** perceived all that was done, there was great mourning among the *Jews*, and faſting, and weeping, and wailing, and many lay in ſackcloth and aſhes. This was indeed a day of ſore trouble, and in the day of trouble they called upon the LORD, and he attended to their cry, wrought out ſalvation for them, and turned their days of ſorrow into days of gladneſs; and the city of *Shuſhan* rejoiced, and was glad. Let ns now conſider ſome of thoſe days of trouble, which ſome illuſtrious characters have experiened. *Nebuckadnezer*, King of *Babylon*, made an image of gold, and ſet it up in the plain of *Dura*,

* Mordecai and his brethren, were repreſented as inimical to government by Haman and his faction. The noble Preſident and Proteſtant Aſſociators, have been repreſented in the ſame light by the Popiſh faction.

Mordecai and his brethren were loyal to King Ahaſuerus; they were ſome of his beſt ſubjects; ſo is the noble Preſident and Proteſtant Aſſociation.

and

and commanded all his ſubjects to fall down and worſhip the ſaid image at the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, and if any refuſed to obey the royal command, the ſame hour they were to be caſt into the midſt of a burning fiery furnace. Now there were in the province of *Babylon* three illuſtrious youths, who loved the good old cauſe of GOD and truth, and therefore would not fall down to worſhip the image of gold, on which account the furious monarch told them that they ſhould be caſt into the midſt of a burning fiery furnace; and, ſaith he, Who is that GOD that ſhall deliver you out of my hands? Well might it be ſaid that the righteous are bold as a lion; for it evidently appears in the caſe before us. What heroick fortitude! what language of faith! what magnanimity of ſoul! appeared in theſe pious youths when they addreſſed the furious SIRE! They were not intimidated on account of his wicked threats. We are not, ſaid they, careful to anſwer thee in this matter: our GOD,

whom we ſerve, is able to deliver us out of thy hand, O King. *But if not, be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip thy golden image which thou haſt ſet up.* I have ſometimes thought, that probably theſe amiable and renowned ſervants of GOD might have their faith fixed on thoſe ſweet promiſes in *Iſaiah*, ch. xliii. ver. 2. *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee. When thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee.* How gloriouſly was this fulfilled, when the Son of God made a fourth in the midſt of the fire, preſerving them ſo, that the fire had no power over them, no, not even the ſmell of fire had paſſed on them. We likewiſe find that holy *Daniel*, a man greatly beloved, experienced a day of trouble, when the preſidents and princes ſought to find occaſion againſt him concerning the kingdom; but they could find none occaſion nor fault: foraſmuch as he was faithful, neither was there any error or fault found

found in him. When thoſe wicked miniſters, through ſubtilty, had obtained their infernal wiſh, *Daniel* was caſt into the den of lions, becauſe he was found praying and making ſupplication before his GOD: but the eternal GOD, who has put underneath his people everlaſting arms, appeared for his ſervant, and ſtopped the mouths of the lions, and wrought out a glorious and mighty ſalvation for him; which cauſed joy in the breaſt of *Darius* the King, and undoubtedly in the hearts of all that loved the GOD of *Daniel*.

Here I might proceed, and dwell upon various other pious and eminent characters, mentioned in the ſcriptures of truth, who, in the houſe of their pilprimage, knew days and times of ſore trouble. But let us bring things nearer: our own hiſtory preſents to our view a variety of ſolemn ſtriking circumſtances, truly of an affecting nature. The days and times of trouble that has been experienced in this land, have been great, when Britannia's children were under the iron ſceptre of deſpotic princes,

and

and fed with the accurſed hemlock and nightſhade of *Rome*, and made drunk with the wine of her fornication; when rapine, devaſtation, ruin, and bloodſhed, were ſpread far and wide. The ſcene was truly tragic. Scenes of the moſt horrid nature were exhibited to the view of thouſands in the Britiſh Iſles. Have we not lately beheld, to the grief and wounding of our ſouls, Popery lifting up her face like *Agag*, who came out delicately, with *ſurely the bitterneſs of death is over*. Have we not ſeen chapels and ſchools erecting in various parts of this metropolis, and in other parts of the kingdom, in order to inſtill into the minds of youth principles of a diabolical nature—principles inimical to a proteſtant government. Theſe things are not ſpurious, but facts; and facts, you know, are ſtubborn things. You muſt know that I was brought up, in the younger part of my life, amongſt the Papiſts, and was for a long time under the care of a *Romiſh* prieſt, and became a furious and zealous advocate for the baneful tenets of that apoſtate church.

I was

I was then alive in ſuperſtition and idolatry, full freighed with the pernicious wares of *Rome*, and inwardly attached to all the traditions of the Romiſh fathers, implicitly giving credence to all their unſcriptural and irrational trumpery, and ridiculous abſurdities. Yea, ſuch was my falſe deluſive zeal for the doctrines of Rome, that I could have died in the defence and ſupport of thoſe peſtilential and deſtructive principles. I did then really think that all were in a ſtate of damnation, that were without the pale of that church; and that all were in a ſtate of ſalvation that were within, however abandoned in their morals. I found an hatred to all other denominations, and a regard only for thoſe of my own perſuaſion. I can well remember the great pains that were taken with me, in order to bring me to a competent knowledge of the doctrines, traditions, and ceremonies of that church, and to inſtil into my mind the greateſt indignation and abhorrence to all the reformed churches; the Reformers being ſpoken of as a ſet of the moſt infa-

mous

mous and atrocious villains ; while the infallibility of the *Tarantula*,* and the unholy conclave, were exalted above the ſkies. Therefore having ſeen and known ſo much of the principles and ſpirit of Popery, I think it an incumbent duty to cry to GOD, that if it pleaſes him, I may be helped, at all times, with a goſpel zeal, to try to ſtem the *Tyberean*‡ ſtreams, which apparently threaten an awful inundation to the *Britiſh empire*.† Popery is invariably the ſame : the various methods made uſe of to poiſon the minds of youth, are of a very affecting nature to the minds of thouſands, and tens of thouſands, of real Proteſtants ; ſuch that have a zeal for the cauſe of GOD and truth, and feel the *Britiſh* conſtitution, and the illuſtrious *Houſe of Hanover*, lie near their

* Who ſucks the blood, and poiſons the ſouls of mankind.

‡ The great river of Rome.

† O ! how, or where, ſhall I begin to tell
The goodneſs of my GOD Emanuel !
Which followed wretched me in nature's night,
When I in popiſh darkneſs took delight.

heart.

hearts. Now when theſe things were conſidered by thinking Proteſtants, it became a day or time of ſore trouble to them, and put them upon preſenting an humble, dutiful, and loyal Petition to the Houſe of Commons for redreſs of grievances: but, lo! it was diſregarded; and is now laid among the dead;* on which account we mourn and are ſad. But that which encreaſed our ſorrows and ſwelling grief, was our illuſtrious and noble Preſident's being apprehended, and put in priſon, and there confined for many months, upon a charge which his ſoul abhorred and deteſted. This, to me, to you, and to tens of thouſands, became a time of ſore trouble and mourning, not only in this metropolis, and its environs, but in various parts of the united kingdoms, which had been in mournful lamentation on the account of the ſufferings of

* Drunk with the wormwood of that monſtrous beaſt,
And lull'd to ſleep with her curſt opium's draught:
But now through grace divine my CHRIST I ſee,
His love I feel, and know he died for me.

their

their Preſident. But, O ! Sirs, our grief ſtill encreaſed like a ſwelling or riſing flood, as the time drew near when our eminent friend was to be brought upon his trial. To be tried, for what ! Why for crimes laid to his charge, which he was as innocent of as the child that hangs upon its mothers breaſt ; and this evidently appeared in the breaſt of the Court ; I ſay, THIS EVIDENTLY APPEARED IN THE BREAST OF THE COURT. The fifth and ſixth of February, one thouſand ſeven hundred and eighty-one, methinks will never be forgotten by loving, zealous, and warm hearted Proteſtants, who have the good of *Zion* at heart, and who were poſſeſſed with real ſympathy, ſorrow, and love, for the noble priſoner. As the trial went on (as we have been ſinging) our fears ran high ; and on the morning of the ſixth I believe there never was ſuch ſwelling grief and real love mingled together, under that ſpacious roof,* before: flowing briny tears bedewed the cheeks of

* Weſtminſter Hall.

multitudes

multitudes of real Proteſtants: the ſtruggle of grief, zeal, and love, was beyond expreſſion; love to their amiable Preſident, and ſorrow on the account of his cruel ſufferings. It was indeed one of the days of *Jacobs* trouble, for the ſouls of thouſands *trembled for the ark of GOD*, that is, for the good old PROTESTANT CAUSE. Language would fail in attempting to deſcribe the ſolemnity of that morning: ſtrong ejaculations were winged up to Heaven, under ſovereign influence, for *Zion's* cauſe, and the noble Priſoner; and GOD heard and anſwered their united ſighs, groans, and cries, and wrought out ſalvation, confounded the enemies of *Iſrael*, filled *Zion* with joy, and added LUSTRE to our HONOURABLE PRESIDENT. When it was declared in Court, NOT GUILTY, how great was the tranſition! from pungent grief and ſore diſtreſs, to grateful joy and loud acclamations of praiſe to the eternal KING OF ZION! Thoſe Proteſtants who have zealouſly ſtood forth in oppoſition to idolatry, ſuperſtition, and all anti-chriſtian ſentiments,

will have infinite reaſon to bleſs GOD for the happy deliverance of their noble friend, who ſo piouſly ſtood forth to ſtop the rapid infectious ſtreams of loathſome Popery. We ſhall now conſider the invaluable priviledge of a Throne of Grace to go unto. A Throne of Grace to go unto in a day of trouble, and in times of diſtreſs, is one of the greateſt priviledges which the people of GOD are indulged with. Prayer is a duty incumbent on all the people of GOD. Prayer is the vital air in which the redeemed and called of JESUS live. Praying breath ſhall never be ſpent in vain. It was the ſweet element in which holy *David* often lived; for, ſays he, (ſpeaking to his GOD) *Thou heardeſt the voice of my ſupplication, when I cried unto thee.* He further ſays, *In the day when I cried thou anſweredeſt me, and ſtrengthenedeſt my ſoul with ſtrength.* When the LORD is about to beſtow any invaluable bleſſing upon his people, he is pleaſed to put them on the ſweet and precious work of prayer. When *Hezekiah* the King, and his ſubjects, were brought into

into a day of trouble, by reaſon of the *Aſſyrian* Monarch ſending the wicked *Rabſhakeh* to invade the city, and meſſengers with an iniquitous letter, filled with blaſphemy and terrifying menaces againſt the King and his ſubjects, which the pious Prince took, and ſpread before his GOD and FATHER at a Throne of Grace. Indeed there was very little probability, ſpeaking after the manner of men, of *Iſrael*'s overcoming the formidable army that ſurrounded the walls of *Jeruſalem*, under the command of the *Aſſyrian* General. But *Hezekiah*, that man of GOD, betook himſelf unto ſolemn prayer, according to the direction in our text, namely, *Call upon me in the day of trouble.* The LORD anſwered his prayer, turned back his enemies, and *Iſrael* was delivered. Joy and gladneſs took place in the breaſt of the pious ſovereign, nobles, and inhabitants of the land. We have alſo a very circumſtantial account, reſpecting the nature and power of prayer; and how the people of GOD ſucceeded in that bleſſed work, reſpecting *Peter*, who was caſt into a loath-

ſome priſon, for preaching the unſearchable riches of the Goſpel of the LORD JESUS CHRIST. While *Peter* was in priſon, *prayer was made, without ceaſing of the church, unto GOD for him.* Their ſupplications aſcended up unto GOD as ſweet ſmelling incenſe, and the LORD hearkened to their cry, and ſent his Angel, by night, to open the priſon doors, and bring forth the ſuffering ſaint, as an anſwer to their united prayers and ſupplications. And thus he glorified his holy name, and magnified his power amidſt his people, confirming them in the truth, and comforting their ſouls in the ways of *Zion.* The nature of prayer is farther ſet forth in the general Epiſtle of James. There we are informed, *that the effectual fervent prayer of a righteous man availeth much.* We are alſo told, *that Elias prayed that it might not rain, and it rained not on the earth for the ſpace of three years and ſix months.* The bottles of Heaven were ſtayed in anſwer to his prayer. And he prayed again, and the Heavens gave rain in anſwer to his petition. We are alſo told by our preci-

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ous Redeemer, for our comfort and encouragement, that *if two of you ſhall agree on earth, as touching any thing that they ſhall ask, it ſhall be done for them of my father who is in Heaven; for where two or three are gathered together in my name, there am I in the midſt of them,* to hear, to anſwer, and to bleſs.* Now that which gave me the greateſt hopes, reſpecting the deliverance of the noble Preſident of the Proteſtant Aſſociation, was that ſweet freedom, which numbers of the people of GOD found at a Throne of Grace on his behalf. Such a wonderful outpouring of the ſpirit of prayer among the friends in this church,† put me in mind of the puritan days, (according to what is ſaid concerning thoſe times) to ſee the dear people of GOD come with ſuch freedom, with ſuch boldneſs, and to be ſo importunate at a Throne of Grace, with one conſent to lift up their

* Our ardent wiſhes, when we pray,
The LORD will grant in his own way:
And if he gives a praying heart
The bleſſings aſk'd, he will impart.

† Red-Croſs Street, No. 16.

hearts and voices to the great and eternal JEHOVAH, in the ſolemn work of prayer. I viewed this as a precious token for good, that the LORD would crown the ſupplications of his children. It gave me unutterable pleaſure to find, that the noble Preſident was laid upon the minds of thouſands of precious praying ſouls. I therefore congratulate you, as brethren and friends intereſted in the great deliverance and ſalvation which GOD hath wrought for that honourable perſon, and, in ſhort, for all his proteſtant children in this kingdom. The LORD enables his children to cry, to plead, and wreſtle in mighty prayer; and he will have all the glory in crowning the ſupplications of his people. GOD therefore, who hath heard prayer in former days of trouble, hath proved to us that he ſtill regardeth the prayer of his ſuppliants, and it is a matter of the greateſt encouragement for us to go continually to a Throne of Grace. Therefore I hope every one that fears GOD, and profeſſes the Proteſtant religion, from real principle will go and petition

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the *King of Heaven* that he will overthrow Popery, and tear it up by the very roots by his almighty power. Here we may come with the greateſt freedom, for the LORD hath intreated and invited poor ſinners to come unto him; he liſtens to their ſupplications, and he waits to be gracious. Pure Proteſtaniſm is of GOD, becauſe all the principles of the Goſpel of JESUS are wrapt up in that word. Proteſting againſt anti-chriſtian ſentiments, and againſt all the abominable principles, ſuperſtitions, and loathſome traſh of the mother of harlots, is praiſe-worthy in all that experience the power of the precious Goſpel, and grace of our LORD JESUS CHRIST. *GOD will appear and deliver his people.* And why will he deliver them? I anſwer, GOD will deliver his people, becauſe he hath ſet his love upon them, and made them honourable and precious in his ſight. Now in the deliverance of his choſen, are diſplayed his great love, wiſdom, power, mercy, righteouſneſs, and truth, which perfectly harmoniſe in the ſalvation of the redeemed children. Further,

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a poor trembling ſinner, who is brought to feel himſelf vile and baſe, ill, and hell-deſerving, and is conſcious that the vial's of GOD's wrath might juſtly be poured out upon him without intermiſſion, to the boundleſs ages of eternity, as the juſt demerit of his iniquity, is crying out, in the trouble and anguiſh of his ſoul, *Lord ſave, or I periſh.* Now when the LORD is pleaſed to make bare his arm, and to take the poor ſoul by the hand of love, and leads him to calvary to ſee the wounds of JESUS, and faith, by his power and ſpirit, *deliver him from going down to the pit, for I have found a ranſom.* Then can the poor ſinner ſing with melody in his heart, *Salvation is of the Lord.* The ſoul now begins to feel the melting power of a Saviour's love, and the ſweet communications of Grace: he now feels the bloody iſſue of ſin is ſtanched by the application of precious blood, and can glory in theſe ſweet words, namely, ſon, daughter, *thy ſins, which are many, are forgiven thee.* Then doth the ſoul ſee and experience the bleſſedneſs of coming

ing to a Throne of Grace, and of calling upon the LORD in a day of trouble. Again, the LORD's dear people, in a providential way, experience many precious ſalvations, for the LORD's declaration is, *I will deliver.* He delivereth them becauſe they are vertually, vitally, and eternally united to him in a well ordered Covenant of Grace, life and ſalvation. He delivers them becauſe they are the purchaſe of precious blood, and the recipiants of Grace; therefore they *ſhall be ſaved in the LORD with an everlaſting ſalvation, and ſhall never be confounded,* and at laſt receive a crown of righteouſneſs that fadeth not away, and take poſſeſſion of thoſe glorious manſions prepared for them *before the foundation of the world.* Again, reſpecting providential deliverances, I ſhall not be prolix, but attend to brevity. In the great ſalvation that hath lately taken place, I really view myſelf as an individual intereſted in it, and ſee my deliverance in that of my noble friend. I do think that thouſands of Proteſtants conſider it in the ſame point of view, and have a real feeling.

ing in that momentous affair. I therefore, from a principle of gratitude to GOD for his gracious appearance, ſhall, as long as continued in life, annually and ſolemnly keep the ſixth of February in commemoration of his *wonderful ſalvation* in delivering LORD GEORGE GORDON out of the hands of *his perſecutors*, and ſhall lay an injunction on my children to keep the ſame. O that we now preſent, and our children, and their childrens children, might remember, with pleaſure, the name of GORDON!—By this great deliverance luſtre and honour are reflected upon the noble Lord, upon the worthy Committee, and the reſpectable Aſſociation. I conſider the Proteſtant Aſſociation in an honourable point of view, becauſe they aſſociated in the fear of GOD, with love to his righteous cauſe, and affection and loyalty to their King and his royal houſe. Juſt before the perjured *James* abdicated the throne, the Proteſtants did aſſociate both in *England* and in *Scotland*, and, to their immortal honour be it ſpoken, with affection they brought in that *illuſ-*

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rious Proteſtant Prince, who eventually made way, by a wiſe Provideuce, for the *royal Houſe of Hanover*, whoſe anceſtors had been valiant in the Proteſtant cauſe, which brings me to the laſt clauſe of my text, *And thou ſhalt glorify me.* We are not to ſuppoſe that it is in the power of any of GOD's people to give any additional glory to him: ſuch an idea is groſs; but to glorify GOD is to glorify his love that hath ſo wonderfully and glorioufly appeared. To glorify GOD, is to glorify the aboundings of the riches of his grace, which hath been ſo operative in, and upon, the hearts of his people. To glorify GOD, is to glorify his mercy, goodneſs, and power. Alſo, to glorify the LORD, is to honour him in our lives and converſations. And indeed it is the nature and genius of goſpel principles, to inſpire thoſe that poſſeſs them with ardour, and a pure deſire to glorify GOD, in revering the worſhip of his houſe, and every ſalutary command, conſcientiouſly regarding every divine inſtitution, and practically adorning his goſpel by a uniform and humble obedi-

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ence. To glorify GOD is to glorify his wiſdom, which ſo wonderfully appears for his children in ſoul trouble and providential trials. All providences call for our ſolemn conſideration; and GOD's wiſdom appears very conſpicuous in the caſe of our noble friend through the whole trial. The wiſdom given to his *Council*, the uprightneſs of the *Witneſſes*, the ſtedfaſtneſs of the *Committee*, and the calmneſs, ſerenity, and fortitude of his *Lordſhip*, prove to a demonſtration, that the wiſdom and power of GOD was in the whole affair, to the laſting honour of his Lordſhip, and the unfading joy of his friends. Let us now improve the precious ſubject:

In the firſt place, obſerve, that it is our priviledge and duty, in all times of trouble, to go to a Throne of Grace. Trouble, Sirs, you certainly will have; never expect to be exempt from trials while you are in this time ſtate. Trouble is the path way to Heaven.

In your ſolemn approaches to GOD, O that this may be one of your petitions, *viz.* that GOD would be pleaſed to proſ-

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per the Proteſtant cauſe and intereſt; and that it would pleaſe him to animate the ſouls of his people with holy and evangelical ſentiments; cauſing a genuine flame of vital godlineſs to be experienced in their ſouls, ſo that they may be witneſſes of the verity of the Goſpel of Truth, through the realizing power of the *Holy Ghoſt*. Pray that Anti-chriſt may be pulled down, and that a cry may be heard, *No man buyeth her Merchandiſe any more*, Rev. ch. xviii. ver. 11. There is one thing which I cannot help mentioning, *viz.* the many ſupine, daſtardly, and half-hearted Proteſtants, who are, like *Ephraim* of old, a cake not turned, neither dough nor bread: they have pretended to be more wiſe and prudent than petitioning Proteſtants: they have charged them with imprudent zeal, with want of underſtanding, and that their petitioning was improperly timed; and it's wrong, ſay they, to diſturb the peace of the people. Beſides, ſay they, Popery is to have a ſpread; prophecy muſt be fulfilled. An awful

way of reaſoning indeed! Pray is it not the will of GOD that his children ſhould come to ultimate glory? Is that therefore any reaſon that I or you ſhould turn our backs on a Throne of Grace, and forſake the ordinances of GOD's houſe? Means are to be made uſe of. Our GOD works by means. LORD open the eyes of *ſleepy Proteſtants*, who have loſt ſight of the *glorious Revolution*,* and ſo ſhamefully parted with the ſting of *Deborah*,‡ *viz.* zeal for the Proteſtant cauſe. O may the LORD preſerve us from a Laodecean ſpirit, and make us importunate at the Throne of Grace for ourſelves, our families, the *Proteſtant Intereſt*, and our *noble Friend*, whom the LORD hath delivered out of *the paw of the lion and the bear*. May the LORD fire his heart with his precious love, and give him to experience the virtue and

* A man that is an enemy to Revolution principles, cannot be a real Proteſtant, neither a good ſubject to a Proteſtant Prince.

‡ The word Deborah ſignifies not only ſweetneſs, but alſo a ſting.

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efficacy of a Saviour's blood. May he be kept by the mighty power of GOD through Faith, looking unto, and living upon a precious CHRIST, receiving out of his fulneſs wiſdom, grace, and ſtrength: and may he be made inſtrumental of much good to *Zion*'s righteous cauſe. Let us not be intimidated or diſmayed, becauſe our grievances are not redreſſed. GOD ſtill liſtens to *Zion*'s groans, and, though he may ſeem to delay, yet let us conſider that his delays are no denials. GOD often with-holds his intended good from his ſaints, in order to make them more fervent at his Throne. JESUS loves to hear his people come with their petitions: he has invited his bride to come, *Let me hear thy voice, let me ſee thy countenance.* There is ſweet melody in the voice of the praying ſoul, and pleaſantry in the countenance of the coming ſinner; for, ſaith the heavenly lover, *ſweet is thy voice, and thy countenance is comely.*

Therefore let us come boldly to a Throne of Grace, that we may find

grace, and obtain help in every time of need; and let us keep the many mercies in view which we have received from the munificent hand of our covenant GOD and Father.

HYMNS,

Compoſed on the happy and honourable Deliverance of Lord GEORGE GORDON, *Preſident of the Proteſtant Aſſociation.*

HYMN I.

I.

ETERNAL GOD, we thee adore,
And praiſe thy wiſdom and thy pow'r,
Made known to thine imploring ſaints,
In baniſhing their ſad complaints.

II.

Our ſwelling grief and ſore diſtreſs,
To thee, our GOD, we did expreſs,

With riſing ſighs and flowing tears,
Expreſſive of our love and fears.

III.

Our noble brother and our friend,
Who in thy righteous cauſe did ſtand,
With flaming love and pious zeal,
To ſtanch the plague of Rome and Hell.

IV.

On him, dear *Lord*, thy bleſſing ſend,
And make him faithful to the end;
Inflam'd with love to truth and GOD,
And waſh'd in the Redeemer's blood.

V.

O fill his ſoul with grateful praiſe,
Support and bleſs him all his days;
And inſtrumental may he be,
In rooting out all Popery.

VI.

O guard him with thy two-edg'd ſword,
And make him mighty in thy word;

In

In goſpel armour may he ſtand,
And move, and act, at thy command.

VII.

Under the gales of heavenly love,
May our illuſtrious brother move,
Full freighted with all goſpel ſtore,
And joyful reach the heavenly ſhore.

VIII.

Dear JESUS let thy pow'r come down,
And this our ſolemn meeting crown;
On us in glorious mercy ſhine,
And fill our ſouls with *love divine*.

HYMN II.

I.

COME friends of JESUS, let us join
In ſongs of love and praiſe,
Since GOD in mercy did incline
To change our mourning days.

Our

II.

Our ſorrows and our fears run high
For one who *Zion* lov'd;
But JESUS help'd his ſaints to cry,
In them his ſpirit mov'd.

III.

O may we prize a Throne of Grace,
Since we had freedom there;
And view'd the ſmiles of Jeſu's face
In ſweet returns of prayer.

IV.

Our noble and our ſuffering friend,
Dear LORD thou haſt reſtor'd;
Our praiſes ſhall to thee aſcend;
Salvation to the LORD!

V.

O fill our friend with holy fire,
With precious love divine:
O JESUS grant us our deſire,
And praiſes ſhall be thine.

O keep

VI.

O keep him with abounding grace,
In Wiſdom's holy ways;
Shew him, dear LORD, thy ſmiling face,
And bleſs him all his days.

HYMN III.

I.

IT was thy ſpirit that inſpir'd
Thy children's hearts to pray,
And granted what their ſouls deſir'd
On that important day.

II.

Thy ſervant LORD thou did'ſt ſupport,
Who ſuffer'd in thy cauſe:
His Innocence appear'd in Court,
When try'd by human laws.

Our

III.

Our hearts we lift to thee O LORD,
And praiſes give to thee;
Perform'd thou haſt thy faithful word,
And ſet thy Priſoner free.

FINIS.

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By the AUTHOR.

A Bed of Sweet Flowers, or, *Jewels for Hephzi-bah.*

Memoirs of the Life of the Rev. Mr. Thomas Hog, at Kiltearn, in Roſs, who ſuffered much in the Proteſtant cauſe.

A Confeſſion of Faith.

The Lilly gathered by the Hand of Love.

Shortly will be publiſhed,

Second Part of Jewels for Hephzi-bah.

AUTHOR

Supplication For Lord George Gordon

1

Great King of saints, O let thine Ear,
All and each humble Suppliants pray'r;
And let thy gracious kind Regard
Be Gordon's strongest surest guard.

2

Defend the dear the noble youth,
Who's suffering in the cause of truth,
Oh let not Hell, nor Rome succeed,
Nor Zion mourn, nor Gordon bleed.

3

When the important day appears
Big with the people's hopes and fears,
Charged with concerns immensely great,
Decisive of their Gordons fate.

4

Beneath him let thy arm be laid,
And may his mind on thee be staid;
Support his faith, his Courage cheer,
And save him from the Assaults of fear.

5 And

Bold may he stand amidst the throng,
And silence every slanderous tongue;
While free born Britons shout applause,
And upright Jurors try his cause.

6
Acquitted by their honest voice,
Britannia shall again rejoice;
Zion shall raise her triumph high
And bless the Monarch of the sky.

A Song of thanks

1
Come let us raise our cheerful songs
High as our joys arise;
And bless with humble gratitude
The Monarch of the Skies.

2
He saw our griefs how high they rose,
And listen'd to our prayer;
He spread confusion on our foes,
And made his arm appear.

3
He by his suffering servant stood
In the important hour:
Upheld and brought him safely through
By his almighty power.

4.

In vain the rage of hell and Rome,
Pursued the noble youth;
For God appeared to vindicate
The Champion of his truth.

5

Now with glad hearts let Zion sing
Hosannah to the Lord;
And deep within her memory,
His faithfulness record.

6

Oh mighty God, let thine own arm
Our sacred rights secure,
And Grace and Truth Britannia bless
While Sun and Moon endure.

1

Lift up your voice ye saints and sing
Loud Hallelujahs to your king,
To Britains God, whose wonders shine,
In power and goodness all divine.

2

In mournful strains we lately sung
Our harps upon the willows hung;

Rich now a great salvation's given
We render joyful thanks to heaven

3
When Gordon at the awful bar
Stood, to his master too was there,
But God appeared to plead his cause,
And saved him from the lions jaws.

4.
With grateful hearts we bless and love
The Lord our king and Righteousness,
He loves his Saints, and his own arm,
Shall guard them safe from every harm

5
His truth and mercy cannot fail,
Nor shall the powers of hell prevail;
While Jesus Reigns enthroned above,
The King of Saints, and God of love.

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